THE

HERALD OF TRUTH.

"And HE that sat upon the throne said, BEHOLD I MAKE ALL THINGS NEW." Rev. xxi, 5.

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INTRODUCTION.

THE design of this publication is to promote the cause of true religion, and to explain, and elucidate the heavenly doctrines of the New-Jerusalem. It is confidently believed that there are many professing christians among all denominations, who would receive much edification and delight from these doctrines if they knew what they were. But having heard of them only through the medium of prejudice and misrepresentation, they suppose them to be any thing else, rather than what they really are. And were they what they are generally supposed to be, it would unquestionably be right to condemn them. And this would first be done by those who are now their warmest advocates, for no others have taken the trouble to understand them. But as there are many, who, according to their present information, conscientiously suppose that the New-Jerusalem is a system of error, this publication shall afford an opportunity to such to point out its errors, to state their objections, and to make known what they imagine to be its inconsistencies. As full and as fair an opportunity shall be given to its opposers as to its friends, for if it will not stand the closest investigation, it ought and must fall. And it is not intended, that any censure and disapprobation of any doctrine of the Old Church shall be admitted into this paper, unless they shall be proved to be correct. And to any person, who will do it in a proper manner, we allow full liberty to ask our reasons for rejecting any of the doctrines or opinions of the old church, or for embracing any of those of the new. All sincere enquirers after truth shall meet with very particular attention, and obscure points in Theology and difficult passages of scripture shall if possible be correctly explained.

The friends of the New Church throughout the union and all others who may feel disposed, are respectfully requested to furnish the Editor with such communications as shall comport with the intention of this work.

The New-Jerusalem Church.

By the New-Jerusalem is not to be understood a sect or party like the common denominations of religion, but a new and distinct Church. When the Israelitish or Jewish Church, by reason of evil and falses, came to an end, the Lord in mercy immediately raised up a New Church, which may be called the first Christian Church. This was at the time of his first advent. But this church also, as he foretold, has split into numerous and conflicting parties, and in consequence of being led away by the love of self and the love of the world, all its truths have become falsified and all its goods adulterated. The final consummation of this church is foretold in these memorable words of our Lord. "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from Heaven." It is generally supposed that this passage relates to the destruction of the visible creation, or more particularly to the material world, on which we live. But this is a mistake, and the opinion has arisen from a misapprehension of the subject.

In the common translation of the New Testament, we do indeed find in the third verse of the twenty-fourth chapter of Mathew, that the disciples enquired of our Lord what should be the sign of his coming and of the end of the world. But in the original they made no enquiry concerning the end of the world, but concerning the end or consummation of the age or dispensation. The word αιωνος is used in Greek, and is as much a noun of time as year or century, and can with no more propriety be called earth or world. The truth is, all these prophecies relate to the church and not to the material creation, or to our worldly concerns. We find in the prophet Joel a similar prophecy respecting the sun and moon, which St. Peter in the second chapter of acts declared at that time to be fulfilled. Now if the sun could be turned into darkness, and the moon into blood, according to the prophecy of Joel, without the destruction of the material creation, why cannot the like prophecy of our Saviour be also fulfilled without it. We find that the fulfilment of the prophecy of Joel took place at the consummation of the Jewish Church, which had once been the true church and was so at the time the prophecy was made. And when the Lord was about to raise up a New Church, his disciples had a desire to know how long it should continue, for he had just told them, that the time should come when there should not be left one stone upon another that should not be thrown down. This externally and literally appears to be a prophecy relating to the temple, but it is truly and spiritually a prophecy concerning the church. In John ii, 19, 20, 21, where the destruction of the temple is mentioned, and that it was forty-six years in building, he said in three days he would raise it up, and it is evident that a mere earthly edifice was not meant, "for he spake of the temple of his body." There must be more meaning in these expressions than appears to be generally supposed. The words stone and rock must in the Bible have a signification beyond the common or mere

literal sense. When Peter said "Thou art Christ, the son of the living God," which was a sacred truth, our Lord called this truth, a rock, and said, on this rock I will build my church. In Psalm cxvii. 22, where the kingdom of Christ is typified, it is said, "*The stone which the builders refused, is become the head of the corner.*" By this stone is understood the Lord Jesus Christ. By the builders is signified those leaders in the church, who form systems of religion. Some of which consider the Lord Jesus Christ as a mere man, while others speak of him as the highest angel, and others call him a divine person and divide the divinity between him and two other persons. By all these, the stone is refused, nor can he be considered as the head of any church whatever, where his sole, supreme, and exclusive divinity is not admitted, and where he is not worshiped as the only God of Heaven and earth. By stone, in the supreme sense, is signified the Lord himself, and in an inferior sense the truth of the church derived from him. As in Dan. ii, 34, "*And the stone that smote the image became a great mountain and filled the whole earth.* By the stone is meant truth, and by the image error. Also, by the stones thrown by David at Goliah, is signified truths derived from the Lord, by which error however great and powerful is overthrown. By the stones of the temple which our Lord said would be thrown down, and not one of them be left upon another, is represented the truths of the first Christian Church, which would at some future day be all falsified or destroyed. In this prophecy, is very strikingly pointed out the disagreement, confusion, and absurdities which at present exist between the doctrines of each denomination of the above mentioned church. And it is sincerely believed that any unprejudiced mind, which would carefully examine these things, would find abundant evidence of the completion of the above prophecy. And this idea is further supported by the memorable words mentioned near the beginning of this article. By the sun being darkened, is signified that all true charity, in the church as a church, is obscured, or become lifeless. By the moon not giving her light, is also signified that all true faith is lost or become extinct, and by the stars falling from heaven is shown that all knowledges of the truths and goods of the divine word have faded away and finally perished. It may perhaps be proper to bring a few passages from the divine word to prove that the sun and moon may signify the things above mentioned. It is recorded in the first chapter of Genesis that the sun and moon were created on the fourth day. Now literally it would be very difficult to tell, how there could be three natural days and nights, before there was any natural sun. But if we consider this chapter as a description of the spiritual creation, that is the regeneration of man, we shall then see, why the creation of the sun and moon was on the fourth day, for by the sun is represented true charity, and by the moon true faith, and by the several days of creation is signified the several states or degrees that a man must pass through in the progress of regeneration, and he must arrive at that state which is represented by the fourth day, before he is capable of receiving and enjoy-

ing true heaven born charity and saving faith. This mode of interpretation will also inform us, why it is not said morning and evening, but the evening and morning were the first day, second day, &c. It is because the beginning of every state or degree in regeneration, like the beginning of any science, is dark at first, which is meant by evening, but as progression is made, it becomes clear, plain, and light, which is meant by morning. So again in Isaiah xxx. 26. "*Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold as the light of seven days.*" This must unquestionably have reference to some future state of the church, when folly, darkness, and error will be removed, when she will arrive to that degree of purity, innocence, knowledge, and wisdom that will enable her both to receive and enjoy in a seven fold degree that true heavenly love and saving faith, which can be obtained from no source but the Lord himself.

Again, in Rev. xiii. 1. "*And there appeared a great wonder in Heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.*" In this passage also, is represented the future glorious state of the church. By the woman is represented that glorious church; by the sun is represented not only the purity and excellence, but the wonderful degree of heavenly love which will pervade that church, and by the moon is signified the firmness and extent of her faith, the brightness of which is derived from love or charity, as the light of the moon is derived from the sun. And by the crown of twelve stars is signified that all the knowledges of the truths and goods contained in the holy word are to be received and understood in that church, in all their purity and importance. From the above passages and many more that might be mentioned, it evidently appears that a great and glorious day is approaching. And this sentiment is in conformity with the opinion of the pious and good of every denomination, though they are ignorant of the way in which it is to be accomplished; each one rather supposing that his own system of religion will eventually be raised above all others and be made the instrument of producing these glorious effects. But in this, they will all be mistaken, for there is nothing in any of the old systems that will answer the purpose. And the Lord has informed us in his holy word, if we will but receive it, that he will raise up a New Church, and establish a new order of things, for the benefit and happiness of man, which shall be far superior to any thing that has preceded it. In Dan. ii, 44, this subject is referred to. "*And in the days of these kings* [that is the religious systems of the old church] SHALL THE GOD OF HEAVEN SET UP A KINGDOM, *which shall never be destroyed; and the kingdom shall not be left to other people*, BUT IT SHALL BREAK IN PIECES AND CONSUME ALL THESE KINGDOMS, AND IT SHALL STAND FOREVER." This same subject is mentioned in many other places, but more particularly in Rev. xxi. 1, 2, 3. "AND I SAW A NEW HEAVEN AND A NEW EARTH, *for the first Heaven and the first earth were passed away; and there was no more sea. And*

I, John, saw the holy city, NEW JERUSALEM, *coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven, saying,* BEHOLD THE TABERNACLE OF GOD IS WITH MEN, AND HE WILL DWELL WITH THEM, AND THEY SHALL BE HIS PEOPLE, AND GOD HIMSELF SHALL BE WITH THEM, THEIR GOD."

Here is foretold a great and extraordinary change for the better, which shall not only pervade the spiritual world, but which shall extend to earth, and confer upon man, liberty, light, purity and happiness, both in a religious and political point of view. The old order of things originated necessarily, in the darkness and wickedness of man, and its leading traits were fear, terror, bigotry and coercion. But the New Order of things is to be founded on Love as a basis "Love thy neighbour as thyself," and "Do unto others as you would they should do unto to you," will be the operative laws of the land. That wisdom which is from above, is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits.

The members of the New-Jerusalem believe, and think it their duty to declare, that this new order of things commenced in the year 1757, when the former, or first christian church, with all its branches, ceased to exist any longer as the true church. And it is capable of demonstration, that from that period, a great change has been gradually taking place amongst men. The chains of bigotry, ignorance, superstition, and tyranny, have by degrees been broken, and the mind of man, in the same proportion, has been emerging from that state of mental slavery, in which, for many centuries, all its noblest powers and faculties were blighted or destroyed. At that time also, the Lord opened a new communication between himself and man, through the medium of the NEW-JERUSALEM, and through which he could infuse into the human mind, in proportion to its capacity for reception, THE LIGHT AND LIBERTY OF HEAVEN. It is this same spiritual light, shining from above into the soul of man, and pervading even his intellectual and moral powers, that has already produced such astonishing and important changes in the religious, civil and moral worlds. And thousands and tens of thousands are daily enjoying these advantages, although they are insensible of their origin. All societies for the amelioration of man, whether in a natural, intellectual, or religious point of view, whether they know it or not, receive all their light, energies and excellence, from the same source. And all institutions for the dissemination of the sacred scriptures, or for the general diffusion of knowledge, and every thing else that has a tendency to promote the emancipation of the human mind, are all instruments in the hands of divine providence, in preparing the way for the general spread of the New Church, and of course for the dissipation of the Old. To those who have not examined these subjects, these remarks must indeed appear fanciful, and yet they have nothing to do with fancy, but are as capable of positive demonstration as any mathematical or philosophical truth.

But it is so hard for human nature to retract favourite opinions, or to acknowledge that it has ever embraced an error, particularly in matters of religion, that no doubt many will instantly condemn these remarks, and unhesitatingly declare, that there is not the least evidence to justify any one in believing, that the first christian church is consummated. But we can assert with more propriety, that their unbelief is no proof to the contrary. For it is well known, that at the first advent of our Lord, the Jewish church did not believe in him. They were as well satisfied with themselves, and with their doctrines, as the different sects, of the first christian church, are with theirs at the present day. And though the Jews believed the Messiah would come, yet as he did not come in the manner they expected him, they would not receive him. And so now at his second coming, though the various denominations profess to believe that he will come again, yet as his second appearance does not accord with their ideas, they also refuse to receive him. The natural man most dearly loves to have every thing in his own way, and it is not until his self-love is in a considerable measure subdued by regeneration, that he can be induced to believe that even the Lord himself would do any thing in disagreement with it. The Jews expected the Messiah as a great temporal prince, who would exalt their nation above all the nations of the earth. They understood he was to be the king of the Jews, and by the Jews they understood the Jewish nation literally, and therefore, when he came, they refused to acknowledge him, and have ever since been looking for him, but in vain. So those christians who expect that the Lord will make his second appearance in the literal clouds of our atmosphere, may indeed, like the Jews, look and wait; but like the Jews, they will also look and wait in vain! By the clouds of Heaven is meant the literal sense of the word. In the internal or spiritual sense of which is the divinity, which is God himself, according to St. John, "*In the beginning was the word, and the word was with God, and God was the word.*" And where God is, there is Heaven, and as the literal sense, like a cloud, surrounds or covers the internal sense, in which the sanctity and divinity of the word is alone to be found, therefore, in the language of scripture, it is called the clouds of Heaven. And as the divinity of the word, which is God himself, is now revealed within the letter, through the medium of the New Jerusalem, which at this time, as foretold by John, is descending from God out of Heaven, we have no hesitation, nay, we feel it a duty to make known as extensively as our ability will permit, that the Lord is now making his second appearance in the clouds of Heaven, not literally but spiritually, which is the only consistent way in which this subject can be understood. The error of the Jewish nation was the same as the error of the christian denominations of the present day; they understood the word literally, and therefore rejected every thing that was at variance with that opinion.

But there is much real danger in sticking close to the letter of the word, and thus rejecting the spirit. And this is strongly exemplified

in the Jewish nation. In consequence of adhering closely to the literal sense, when the Messiah came, they denied and rejected him, and have ever since lost all those spiritual and heavenly advantages, which they might otherwise have received. This ought to be a most serious and solemn warning to those of the present day, who are so willing or desirous to reject the internal sense of the word. And as much as they value the writings of St. Paul, on this subject they disregard him altogether, for he expressly declares, "*That the letter killeth, but the spirit giveth life.*" Indeed they know not the dangers they incur—they know not the advantages they lose. And with tears in our eyes, we can most feelingly exclaim, in the language of our dying Saviour, "*Father forgive them, for they know not what they do!*"

It ought to be known and duly considered, that all professing christians, who at this time refuse to acknowledge our blessed Lord at his second coming, are in the same situation, as the Jews who denied him when he came before. This must, indeed, be surprising to those who have not examined the subject. But, gentle reader, be not offended, you are not called upon to believe this without evidence. For it would be equally improper to receive, or reject rashly or unadvisedly. But while you blame the Jew for not receiving the Saviour at his first advent, because he did not come in the manner expected, you should be cautious lest you fall into the same error. You should remember, that he thought, he had no more reason to expect the Messiah at that time, than you suppose you have to expect him at the present moment. Divine testimony assures us, that this great event is to take place unexpectedly, and there is not the least reason to believe, that either in time or manner, it will be in agreement with common opinion. "*For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the son of man be.*" "*But of the day and the hour, knoweth no man, no not the angels in Heaven, but my Father only.*" "*Then shall two be in the field; the one shall be taken and the other left.*" "*Two women shall be grinding at the mill, the one shall be taken, and the other left.*" "*Watch, therefore, for ye know not what hour your Lord doth come.* "*Therefore, be ye also ready; for in such an hour as ye think not the son of man cometh.*" "*The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.*" We are also told that he will come like a thief in the night, that is, unlooked for in the night of the church, when it will be in such a dark state, that it either cannot, or will not discern the truth. It is also said, that this event shall come suddenly as the flood in the days of Noah. All these passages abundantly prove, that there would exist great diversity of opinion on this subject, and that when our Lord should come, there would be great uncertainty in the minds of many, whether he really had come or not. These circumstances should teach every person to carefully examine, before he undertakes to decide.

On the Trinity.

Early in the Christian era, there arose violent contentions on this important and interesting subject, and unhappily for the church the two prominent parties could not, or did not obtain such distinct views, as perfectly to understand each other, or themselves. One party resolved at all hazard to support the doctrine of the unity of the Godhead; and the other was equally determined as to the divinity of the Lord Jesus Christ. And certainly so far both were right, and had they only known it, these opinions were completely reconcileable. But they both took wrong grounds for support and defence. One party felt unable to acknowledge the divinity of the Lord Jesus, without admitting the existence of a plurality of divine beings. And it appeared less irrational to deny his divinity, than to believe in more Gods than one. The other party was also in a similar difficulty, not knowing how to maintain the divinity of Christ, without asserting and endeavoring to believe, that there were three divine persons or beings. And it was thought better to support this inconsistency than to deny his divinity. The latter party has from that day to the present been ostensibly much the largest, but whether it ever has been, or is now in reality so, is in the minds of some a matter of doubt.

But the members of the New Church, although they believe in a divine trinity, do not and cannot admit the idea of a plurality of divine beings or persons. For if we say the Father is God and Lord in one distinct person, and the Son is God and Lord in another distinct person, and the Holy Spirit, God and Lord in a third distinct person; we cannot possibly conceive how each of these persons can separately and distinctly be God and Lord, unless there are absolutely three distinct and separate Gods and Lords. But if we omit the word persons, and by the term Father, understand the divinity, and by the Son, the humanity which he assumed, and by the Holy Spirit, the operation that follows the union of the divine and human natures, then the subject can be easily understood. A trinity something similar to this is discoverable in every person, as soul, body, and consequent action. But to be more explicit, by the term Jesus Christ, is to be understood Father, Son, and Holy Spirit, all united in one divine person. Exactly in agreement with this idea, St. Paul asserts that in Jesus Christ dwelleth all the fulness of the Godhead bodily. Now if there are three distinct persons in the Godhead, and Jesus Christ is only one of the three, it is very hard to conceive how the fulness of the Godhead can be in him, when two persons, the Father and the Holy Spirit, were out of him, separate and distinct, and either of them fully his equal. Or if all are to be included in him, it is equally difficult to imagine how three distinct and separate persons, every way equal, can all be contained in one of the same three. But if St. Paul by the term Jesus Christ, meant Father, Son, and Holy Spirit all united, like soul, body and operation, the difficulties vanish, and the subject becomes plain and beautiful. And this opinion is supported by the disciples of

our Lord, for when he told them to go and baptize in the name of the Father and of the Son and of the Holy Ghost, they in every instance that we can find on record, baptized in the name of the Lord, or Lord Jesus, evidently conveying the idea, that in him was Father Son and Holy Spirit all united in one divine person.

If there be three distinct and separate persons in the Godhead, there must of consequence be three distinct and separate beings, for by person, according to the best Lexicographers and the universal acceptation of the word, is signified a distinct and separate being in the human form, and the true meaning of the word will never admit of any other application. And there can be no person or being infinite and almighty, unless he be God; it follows therefore that if each of these three persons be infinite and almighty, according to the common doctrine of the trinity, that there must, incontrovertibly, be three distinct and separate Gods. But plain common sense in operation, will tell us there cannot possibly be three infinite or Almighty Gods. For infinite, signifies without end. The Being, therefore, who is infinite, must be in full possession of all the divine attributes, not a part of each attribute, but the whole of all of them, that is without end. If there is more than one person or being then, in possession of any part of the divine attributes, it must follow that neither the one or the other can be God.

It is also sometimes asserted, that the Father is almighty; the Son almighty; and the Holy Ghost almighty; and yet there are not three almighties, but one almighty. Here it follows if this be true, that a part is equal to the whole, for either person taken separately, is declared to be almighty, and all three together certainly, can be no more. But it is easy to see that this doctrine is untenable; for no person can be almighty, unless he be in full possession of all divine power. It follows then, that if either person has such power, that the other two persons must be totally destitute of it, and therefore instead of being almighty, can have no might at all.

In the xx. Chap. of John, after the resurrection of our blessed Lord it is recorded, "*That he breathed on his disciples, and said, recieve ye the Holy Ghost.*" From hence we learn, if there are three distinct persons in the Godhead, that one person breathed out of his mouth another person every way equal to himself. But, if instead of three persons, we should say, that the divine nature, which is the Father, united itself to the human nature, which is the Son, and that the emanation, or operation, which flows from this union, is the holy spirit, then the subject becomes comprehensible, consistent, and instructive.

In Isaiah, ix. 6, are the following words, "*Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, the mighty God, the everlasting Father, the Prince of Peace.*" This passage is universally allowed to refer to our blessed Lord and Saviour Jesus Christ, and is adduced by all, or nearly all denominations of professing christians, to prove his divinity. And it is somewhat surprising, that while they admit it proves his divinity, they do not see that it also proves his

sole divinity, for it unequivocally and positively declares, that he is the mighty God, the everlasting Father. But right in the face of this, the prevailing denominations, of the present day, say that he is not the Father, he is only the Son, and with two other divine persons, constitutes the Godhead. Here, therefore, is a positive disagreement, one or the other must of course be in an error. Isaiah says nothing about two other divine persons, but without any reserve, pronounces the Lord Jesus Christ to be the mighty God, the everlasting Father. His opponents, equally positive, declare that he is not God the Father, he is only God the Son, the second person in the trinity. How, in such a state of things, is the sincere enquirer after truth, to determine this great and important point? If he takes a view of the character of Isaiah, he finds that he was one of the best of men—one of the greatest of the prophets, and divinely inspired. Amongst those of the opposite sentiment, is to be found the greatest part of christendom, amongst which, are many persons of distinguished abilities, of great literary acquirements, and much dignity of character. While, therefore, he would shudder at calling in question the veracity of the former, he feels very unwilling to doubt the correctness of the latter. But, happily for us, the Lord Jesus Christ himself, has decided the question for us. In Rev. i. 8, is this important declaration, "I AM ALPHA AND OMEGA, THE BEGINNING AND THE ENDING SAITH THE LORD; WHO IS, WHO WAS, AND WHO IS TO COME, THE ALMIGHTY." He also, when on earth, told his disciples to the same effect. "I AND MY FATHER ARE ONE." And "HE THAT HATH SEEN ME, HATH SEEN THE FATHER." But in treating upon the passage abovementioned, from Isaiah, it may be proper to add one or two observations more. It must certainly be admitted that the Divinity or Jehovah mentioned in the old Testament is the mighty God, the everlasting Father. Here therefore, we are absolutely driven to the necessity of acknowledging two mighty Gods, and two everlasting Fathers, or else we must conclude that Jehovah and Jesus, are in some way so united, or identified, as to make one and the same being. But there was but one possible way in which this union, or identification, could take place, and that was, that Jehovah himself should assume the human nature and dwell amongst men. As a proof that this indentification between Jehovah and Jesus actually does exist, we find that the same things which are spoken of Jehovah in the old testament, are in the new applied to the Lord Jesus Christ. As in Deut. VI. 4, 5, "*Hear O Israel, the Lord your God is one Lord, and thou shalt love the Lord with all thy heart and with all thy soul.*" In the Gospel, according to St. Mark, xii. 29, 30, we find these same words quoted, and applied to our Lord and Saviour. From this we learn that Jehovah and Jesus are the same, otherwise, there would be two Lords, which is in direct opposition to both passages, for in each, the character spoken of, is represented as the only Lord, which could not be true, if they were separately and distinctly so. Again—the Lord Jesus Christ is considered as the only redeemer. "*Neither is there salvation in any other: for there is none other name under Heaven given among men, whereby we must be saved!*" Acts iv.

12. But in the old testament, Jehovah is frequently declared to be the redeemer, and not only so, but the only redeemer. As in Isaiah, "*And all flesh shall know, that I, Jehovah, am thy Saviour and thy Redeemer.*" "*And as for our Redeemer, the Lord of Hosts is his name.*" And in Psalms, "*Thus saith Jehovah thy Redeemer, the Holy One of Israel, I am Jehovah thy God.*" And again in Isaiah, "*Thou, Jehovah, art our Father, our Redeemer, thy name is from everlasting.*" And again, "*With everlasting kindness, will I have mercy on thee, saith Jehovah thy Redeemer.*" Also, "*The Lord of Hosts is his name: and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called.*" In all the above passages, we find that the Great Jehovah is spoken of as the only Redeemer of man. And in the Prophecies of the old testament, and in many places of the new, the Lord Jesus Christ is spoken of in the same manner. Here again we are driven to the necessity of believing in two only Redeemers, or of admitting that Jehovah and Jesus are united and identified in one and the same person. Again—we are also repeatedly told in the old testament, that Jehovah is the only Saviour, as in Isaiah, "*Am not I Jehovah, and there is no God besides me, a just God and a Saviour.*" And again, "*I am Jehovah thy God, thou shalt know no God but me, for there is no Saviour beside me.*" Much to the same effect is said, and universally admitted, concerning the Lord Jesus Christ, which is another irresistible proof, that Jehovah and Jesus are one and the same being. Much more evidence might be brought to prove the same thing, but this is abundant. And from all this weight of testimony, it appears that the Lord Jesus Christ is the Great Jehovah incarnate—the mighty God—the everlasting Father—the great I AM—the Creator of all worlds, and the only God of Heaven and earth.

This same all merciful God, in his divine goodness, has varied his manifestations to the human race according to their various states and necessities. After creating the universe and calling mankind into existence, he gave them the capacity of knowing what would render them happy, and the ability of living accordingly. But they disobeyed his laws, which were given entirely for their benefit, and were plunging themselves into everlasting destruction, by suffering evil to gain the ascendency, and by allowing the grand adversary of souls to lead them captive at his will, and thereby to deprive them of the ability to return to the path of duty and happiness. When man was in this awful situation, this same almighty God, who is infinite in mercy, descended into the ultimates of his creation—assumed a human body—appeared amongst men—fought against evil—subdued the powers of darkness—glorified his humanity, and thereby opened a new communication between Heaven and earth, through which, man might receive that divine assistance, that would enable him to leave his low and miserable situation, and rise to a state of purity, holiness and felicity. Thus we may see, that this high and holy God, who created man at first, is the same God who afterwards redeemed him, and the same who is always ready to lead, assist, regenerate and sanctify all who come to him, that

they may receive life and salvation. In which ever capacity, therefore, we view him, he is one and the same all merciful God, and all the wonderful manifestations, mercies and blessings that we are continually receiving, flow from one and the same eternal source of good.

We know there is but one source of natural day, and whether we behold its light beaming in meridian splendour, or whether we see it faintly reflected from the moon, or beautifully refracted in the rainbow, it all originates in that great source of natural light, that bright resplendent orb of day.

So also, there is but one source of spiritual light, and whether we consider it as flowing into our minds, and filling them with wisdom and love, or whether it is reflected through the medium of faith, or whether we feel it witnessing with our spirits that we are the children of God, it is all derived from the same source, from the same one, all merciful and undivided God. And whether we view him as the Creator of all worlds as decribed in the old Testament, or whether we behold him as the Great Redeemer, veiled in humanity and called Jesus Christ in the New Testament, or whether we consider him the comforter that shall come, the regenerator and sanctifier of man, he is the same almighty and undivided God.

On the Atonement.

It is the opinion of many, that the atonement consisted alone in the suffering of our Lord on the cross, as a sacrifice to satisfy justice, or to appease the wrath of an angry God. But this is a mistake, for he came to subdue the power of darkness, and to convey to man that light and assistance, that would enable him to forsake sin and return to God.

An expiatory, or vicarious sacrifice, is not believed by the New Church, and for the following reasons:

I. Because it was unnecessary.

II. Because it would have been unjust.

III. Because it was altogether irrelevant to the great work of redemption.

I. It was unnecessary, because our heavenly Father never required it, but was always ready and willing to forgive without it. He styles himself a prayer hearing God, who desires no burnt offerings or sacrifice, but FOR HIS OWN SAKE, will forgive iniquity transgressions and sin. And from the fall of man until the present time, he has never demanded any thing but a sincere repentance for sin, and a turning from it unto the living and true God.

II. It would have been unjust. The right of inflicting punishment, arises from the circumstance, that the person thus punished, has violated some given law, and such a right cannot exist, or be derived in-

any other way. And if to exercise such a power, would be inconsistent with human justice, it would be much more so with that which is divine. The happiness of the angels in Heaven, depends upon the inviolability of this rule, or the immutability of divine justice. Indeed, if our Heavenly Father could once break over this rule, no longer could we rely upon his justice; no longer could we be sure of his mercy. If he would punish a divine being who was perfectly innocent, what right has man to believe that he can escape. Indeed if the divine attributes could permit a change in God, if he could punish the innocent and render the wicked happy, all would be disorder and confusion. There would be no fixed rule of action, no such thing as right or wrong. The highest angels might be driven from their blest abodes, and Heaven itself become a place of misery.

III. Because it was irrelevant to the great work of redemption.—Before the fall, when man was in a state of innocence and purity, he was in conjunction with his God and was happy, but the intervention of sin produced a separation. This sin was entirely on the part of man, and the greater this sin or depravity, the farther he became estranged from his God, and of consequence, the more miserable and wretched was his situation. But God remained the same, unchangeable and infinite in goodness and mercy. What he was before the fall of man, he is now, and ever will be, and in every respect is as capable and desirous of bestowing happiness. It follows then that all the change which is necessary to be made, is on the part of man, so that he may become capable of receiving this happiness. When he shall cease to do evil, when he shall conquer all his wicked desires, when he shall become pure and holy, and return to his God, he will find that all the obstacles to his happiness are removed, and to enable him to do this, was the great object of the atonement.

But a vicarious sacrifice implies or pre-supposes some change in God as absolutely necessary, that some great punishment must be inflicted, or some mighty offering be made to render him propitious or reconcileable. But the truth is, he is exactly what he should be, exactly what we ought to wish him to be, and in him there can be no shadow of change. But poor sinful man is so blinded by self love, that he can more easily believe that it is necessary for a change to take place in God, than in himself. Now we have arrived at the very point.—This SELF-LOVE, is the real and true root, that has produced, and still continues in existence, the whole system of the vicarious atonement. And could the former be destroyed, the latter would fall, "like the baseless fabric of a vision." I do not make this remark with a view to hurt the feelings of any person, but solely with the hope that it may induce some who believe in that doctrine, carefully, and critically to examine it. As it was sin that brought about a separation between God and man, nothing can produce a re-union but an entire removal of that sin, which exists altogether on the part of man. Therefore, to attempt a change on the part of God, is like administering medicine to the Physician, instead of the patient. When a man becomes

literally blind, is it not best for the restoration of his sight to remove the film from his eyes or to cure the disorder whatever it may be? And what should we think of the person who should propose a change to be made in the Sun, the source of natural light; who should insist upon the necessity of presenting to it some great offering to render it propitious and induce it to shine upon this poor blind man? When the truth is, it continually shines, and sends forth as many rays of light as it ever did, and all the difficulty is the blind man's eyes are incapable of receiving them. Similar to this is the state of sinful man, who may with much propriety be considered as spiritually blind. For as our natural bodies receive natural light and life from the natural sun, so our souls or spiritual bodies receive spiritual light and life from the sun of righteousness or the spiritual sun. And if we do not receive all the natural advantages from the natural sun, which it is calculated to produce, it must be owing to some defect on our part, which defect it is only necessary to remove, in order to the complete restoration of all those natural blessings before enjoyed. So if we do not receive all those spirtual advantages from the sun of righteousness or the spiritual sun, which might be received, it must be owing to some spiritual defect on our part, which spiritual defect it is only necessary entirely to remove, in order to the complete restoration and reception of all those spiritual blessings before enjoyed.

On Conscience.

FROM THE ARCANA CŒLESTIA OF EMANUEL SWEDENBORG.

"9112. It shall now be said what conscience is: conscience is formed with man from the religious principle in which he is, according to its reception inwardly in himself.

9113. Conscience, with the man of the church, is formed by the truths of faith from the word, or from doctrine out of the word, according to the reception thereof in the heart: for when man knows the truths of faith, and apprehends them in his measure, and then willeth them, and doeth them; in this case he hath conscience: reception in the heart denotes in the will, for the will of man is what is called the heart.

9114. Hence it is, that they, who have conscience, speak from the heart the things which they speak, and do from the heart the things which they do. They have also a mind not divided, for according to what they believe to be true and good, they do, and also according to what they understand: hence a more perfect conscience may be given with those, who are illustrated in the truths of faith, above others, and who are in a clear perception above others, than with those who are less illustrated, and who are in obscure perception.

9115. They have conscience, who have received a new will from the Lord, that will itself being conscience; wherefore, to act contrary to conscience, is to act contrary to that will. And whereas, the good of charity makes the new will, the good of charity also makes conscience.

9116. Inasmuch as conscience, as was said above, is formed by the truths of faith, as also the new will and charity, hence also it is, that to act contrary to the truths of faith, is to act contrary to conscience.

9117. Inasmuch as faith and charity, which are from the Lord, constitute the spiritual life of man, hence also it is, that to act contrary to conscience, is to act contrary to that life.

9118. Inasmuch now, as to act contrary to conscience, is to act contrary to the new will, contrary to charity, and contrary to the truths of faith, consequently, contrary to the life which man hath from the Lord: it is hence evident, that man is in the tranquillity of peace, and in internal blessedness, when he acts according to conscience; and that he is in intranquillity, and also in pain, when he acts contrary to it: this pain is what is called the sting of conscience.

9119. Man hath a conscience of what is good, and a conscience of what is just; a conscience of what is good, is the conscience of the internal man, and a conscience of what is just, is the conscience of the external man: a conscience of what is good, consists in acting according to the precepts of faith from internal affection; but a conscience of what is just, consists in acting according to civil and moral laws from external affection. They who have a conscience of what is good, have also a conscience of what is just; but they who have only a conscience of what is just, are in a faculty of receiving a conscience of what is good, and also do receive it when instructed.

9120. The nature and meaning of conscience may be illustrated also by examples: if a man is in possession of another's property, whilst the other is ignorant of it, and thus can retain it without fear of the law, or of the loss of honour and reputation, and still restores it to another, because it is his, he hath conscience, for he doeth what is good for the sake of what is good, and what is just for the sake of what is just. Again—if a person has it in his power to obtain a place of dignity, but sees that another, who is a candidate for the same place, has talents to make him more useful to his country, and gives up the place to the other for the good of his country, he hath conscience. So in all other cases.

9121. From these considerations it may be concluded what is the quality of those who have not conscience; they are known from the opposite: such amongst them as for the sake of any gain would make what is unjust appear as just, and what is evil appear as good, and *vice versa*, they have not conscience. Such amongst them as know that they are doing what is unjust, and evil when they act so and so, and yet do it, they do not know what conscience is, and if they are instructed in what it is, they are not willing to know: such are they who in all their actions have respect only to themselves and the world.

9122. They who do not receive conscience in the world, cannot receive it in the other life; thus they cannot be saved because they have not a plane into which heaven may flow in; and by which it may operate, that is, the Lord by or through heaven, and bring them to Himself, for conscience is the plane and receptacle of the influx of heaven; wherefore, such in the other life are consociated with those, who, loving themselves and the world above all things, are in hell."

EXTRACT FROM THE APOCALYPSE EXPLAINED, OF EMANUEL SWEDENBORG.

No. 732. The causes why the New Church, which is called the Holy Jerusalem, is to commence with *a few*, afterwards with greater numbers, and so at last to arrive at its full state, are several; the first is, that its doctrine, which is the doctrine of love to the Lord, and charity towards the neighbour, cannot be acknowledged and thence received, except by those who are interiorly affected with truth, and no others are interiorly affected with truths, but they who see them, and they only see them, who have cultivated their intellectual faculty, and have not destroyed it in themselves, by the love of self, and of the world. Another cause is, that the doctrine of that church cannot be acknowledged, nor consequently received, except by those who have not confirmed themselves in Doctrine, and at the same time in life, in faith alone; confirmation in doctrine only, doth not hinder reception, but if it be at the same time in life, it doth hinder; for such persons do not know what love to the Lord is, nor what neighbourly love, or charity is, neither are they willing to know. The third cause is, that the New Church on earth increaseth according to its increase in the world of spirits, for spirits from thence are with men, and they are from those who were in the faith of the church whilst they lived on earth, and no others of them receive the doctrine, but those who are in the spiritual affection of truth; such only are conjoined to heaven where that doctrine is, and conjoin heaven to man: the number of those in the spiritual world now increaseth daily wherefore, according to the increase, the church which is called the, New Jerusalem, increaseth on earth. These also were the causes why the christian church, after the Lord left the world, increased so slow in Europe, and did not arrive to its full, until an age had elapsed."

FOR THE HERALD OF TRUTH.

Mr. Editor—The following reflections are at your service, if you think proper to insert them in your contemplated Theological work.

Who shall pretend to perfection of knowledge? He only, who is its source. Yet we may profitably investigate, and make considerable advances in all matters, of which we can speak and think. Indeed, it

is the duty of all, but neglected by too many, to think for themselves. Perhaps it is improper, in any case, to give our *assent*, much more our *belief*, to any thing, merely because it has been said or written by some one of note: not only because we should be in danger of believing what is false, but because we should be liable, really, to believe in nothing. For, notwithstanding the assertions of many to the contrary, it is plainly provable, that nothing *can* be believed, which is not understood. How foolish would one appear, who should attempt to maintain the contrary, when politely requested to state that which, not understanding, he at the same time believed? His understanding, must precede his statement. Or, if it should be objected that a proposition may be made by one, not understanding it, it is only necessary to reply, that he entertains no belief of it. "But the grass grows," say some, "and who can tell how?" If no one can, no one believes *how*. The greatest dissensions among men, are occasioned by the attempts of one part of our species to force certain creeds and opinions on the other, too often, it is feared, to promote their worldly interests, by the increase of a *sect*. If all men would strive to *act* by the *golden rule*, instead of attempting to induce all men to *think* alike, in mere matters of speculative faith, there would be much more happiness enjoyed in the world, *called* christian. Perhaps there never were two individuals, who thought and believed alike, on all subjects; and if there never existed an instance, it is quite reasonable to conclude, that an attempt to bring about such a state of things, would prove fruitless.

No more than the body, can the mind *grow* without food; and the young man is likely to be benefited very little by travelling, who can only be pleased with the seasoning of his cook *at home*. As no two things were ever found to be precisely alike, so there is, and probably ever will be, an indefinite variety of opinions among men. Who shall say then, that any one, with a good and sincere motive, having settled by careful and deliberate reasoning, into a belief as to the proper life he ought to lead, in order to find happiness, and actually *does* what he believes, is not in the right way? What would become of the millions of human beings, living on this comparatively little earth, if their salvation depended on the exertions of a few enthusiastic missionaries, sent forth among them from an inconsiderable corner of the christian world? The truth is, that the happiness of man depends very little on what he *thinks*, but chiefly on what he *does*.

By a little reflection, any person will be likely to discover, that there is an immutable order established in the universe; and the nearer we live to this order, the happier we will be, and *vice versa*. This simple doctrine is easily understood by all, and needs not the subtleties of the schools to understand it. If *true* happiness depends not on temporal prosperity, it is equally in the power of all to find it: and is it not reasonable to conclude, that those *inward* principles, which only are calculated to render us happy here, will impart more happiness to us, than any thing else, hereafter? Life is a great wilderness,

in which every one is permitted to choose his own course: yet there are thorns which have sprung up on each side of the "narrow path that leads to life;" so that, if we deviate from it, we are sure to be injured by them. There is, perhaps, no grade of life, without its pastimes and pleasures; because each individual of the human race, is permitted to be just as happy as he *wills* to be. But if happiness depends on a reciprocity on the part of man, with the order of heaven, how can he be forced into it? Whoever believes in an unchangeable God, will know that, if he is not forced into Heavenly principles and feelings here, neither can he be so hereafter; and will therefore strive to fix in himself such noble and imperishable principles, as will last forever. So many evil doers have wished to "eat their own bread, and wear their own apparel," and at the same time to be called by the name of *christian*, that the very name has almost become a reproach! the *true* NAME is lost. That name which should express the noblest quality which can possibly be conceived of, nay, greater than the utmost stretch of the understanding can ever reach, is crucified by evil, enclosed in the dark sepulchre of false principles, and buried in the rubbish of ignorance and superstition. But it is to be hoped that the third day, whose bright effulgence will penetrate the eyes of the blind, has already began to dawn upon the world, when the human mind shall experience a glorious resurrection, and thus be prepared not only for happiness in this world, but for eternal happiness in the world to come. J.

FOR THE HERALD OF TRUTH.

A DIALOGUE,

BETWEEN A FATHER AND HIS SON.

Father—My Son, I am going this evening to visit the conference society of the New Church; will you accompany me?

Son—On what subjects do they confer?

Father—Spiritual subjects.

Son—If I did not think I already possessed a sufficient knowledge on such subjects, I should like to go with you.

Father—Well my Son, it is because I am confident you are deficient in the knowledge of spiritual things, that I feel desirous of your company.

Son—But my dear Father, if I have attained to the all important knowledge, that I "have passed from death unto life," and am assured that when I go to Heaven, I shall be made perfectly acquainted with all heavenly wisdom, would it not be a waste of time to attend such meetings?

Father—What would you think if an angel in heaven should say, "I have passed from death unto life" and therefore have no desire to attain any further knowledge; would he not appear to you as one who

was not desirous to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ?"

Son—Yes, I think he would. But can a circumstance of that kind occur? Will not an angel by being introduced into heaven, necessarily become acquainted with every thing which relates to heaven and the Lord?

Father—I once thought so. But since I have become acquainted with the doctrines of the New Church, I can see this to be impossible.

Son—Why should it be impossible? If I am admitted into a *city*, or the presence of a person, shall I not know of course all that can be known respecting such city or person?

Father—Do you not know my son, that you have already seen cities and persons, of which you know yet but very little? Nay, that you might dwell with either, or both, ever so long, and know nothing of them but what is exhibited to your senses? and can you not see that *how* the one was built, or what is thought or felt by the other, would still without the exercise of reason, remain entirely unknown.

Son—I do not understand you.

Father—I mean this—that heaven is from the Lord—and that altnough we may see them both yet we may not understand any thing of the true nature of either; because the essences of both are invisible, and the nature of these invisible essences, cannot be known, but by rational investigation of the forms in which they are exhibited to us.

Son—Is it possible you can believe the things of heaven or heaven itself, to be in any manner like the things of earth, and the earth itself?

Father—The things of heaven, and heaven itself, my Son must be either visible or invisible, or both. If visible, and possessing no invisible essence, they are inferior to the things of earth and the earth itself. If totally invisible, they are inferior to the things of earth and the earth itself, because being unseen, and consequently unknown, they can afford us no pleasure. But if like those of earth they are both visible and invisible, which in a low degree are capable of affording us pleasure, then the things of heaven being of a much higher and more perfect quality, will be capable of affording us much higher pleasures.

Son—I must confess my dear father, that you have presented this subject in an interesting light. But I would again ask, are the forms of things in heaven such as I am here familiar with?

Father—If they are not, will you know any thing of their uses? And if you are ignorant of their uses how will you have learned any thing by being introduced into their presence? Do you not discover that if heaven has not things in it formed like those of earth, that on your introduction into it, you will be again reduced to the state of an infant, and must begin at the first rudiments of knowledge and so gradually ascend, as you have done in relation to earthly things, or that you must remain ignorant, as thousands do on the earth, because they have not so acquired knowledge?

Son—But you have informed me that heaven is from the Lord, and I have always been taught to believe that much of my heavenly joys will depend on being in his presence.

Father—Whether his presence shall afford enjoyment or not will not so much depend on him as on ourselves. For if we should totally mistake his character, and view him as an enemy, his presence would rather cause us pain than pleasure. And do you not see that being introduced to his visible presence might produce this effect from a wrong notion of his character? How were all the angry passions of men stirred up at his presence, when he visited our earth as a Saviour?

Son—I confess my dear father, my former notions of things are much shaken, and if I thought the members of the New Church could afford me further light on this subject, I should be induced to attend their conferences.

Father—I do not know my son what effect your attendance at those meetings may have, but this I do know, that in one single conference, I have heard more rational truth respecting spiritual things, than was contained in all I had ever heard before; and having continued my visits out a few evenings, I discovered that I was in total darkness when I commenced—and was finally convinced that unless the New Church had been brought forward, the ignoranee of the human race, would soon have produced its total annihilation.

Son—As it is possible all this *may* be true, I am determined to enquire for myself.

FOR THE HERALD OF TRUTH.

ON THE SPIRIT AND MANNER IN WHICH THE NEW CHURCH IS ATTACKED BY HER OPPOSERS.

It is worthy of notice, that the enemies of the New-Jerusalem never come forward openly and fairly in argument. They pretend that it is a system of error, but they never show what that error is. They never ingenuously examine the opinions of this church, on the important doctrines of christianity, in order that the truth may appear, and that the public may be enabled to judge for themselves. But it seems to be their object, both in speaking and writing, to excite so much prejudice against it, as to prevent people from examining it. They say the founder was insane, that his followers are but little better, and that the whole system is a mere tissue of jargon and nonsense. And then tell many strange and whimsical stories that have no existence but in their own brain, with a design to bring it into ridicule and contempt. Here I would ask, why it is that they are so unwilling that people should examine it? If it be so ridiculous as they pretend, the best way would be to persuade every body to examine it, and the consequence would be universal rejection. But no, the truth is they are afraid to investigate it themselves, and they are afraid to have others do it. And they know full well, the more intelligent, the more critical, the more careful, the more sincere, and the more candid the person shall be, who examines these doctrines, the greater the certainty that he will embrace them.

But how very different is the conduct of the members of the New Church, from that of their opponents. They endeavour to persuade all to examine and judge for themselves. They come directly to leading doctrines, and subjects of vital importance, and endeavour to show wherein one is wrong and another right, and at least, attempt to prove it from scripture and reason, and then wish all to form an opinion, as to its correctness, for themselves. They have no desire to excite prejudice either one way or the other, nor any wish to be believed any further than they prove what they advance. They wish all their doctrines to undergo a most critical investigation, and are willing that they should rise or fall according to their real intrinsic merit or demerit. They know that among all denominations there are good and bad, and learned and unlearned; they, therefore, never meddle with characters, nor notice the ignorance, weakness, or mistakes of individuals, as objections to their respective systems, and if they ever mention them at all, it is on some important subject, and only with a view to rectify them. Now if their opposers would proceed in this way, all might be done with mildness and in a spirit of love and mutual friendship. And the happy result would be, that all would eventually arrive at one point, that is truth.

Mankind are becoming more and more intelligent: they begin to feel their liberty, and the ecclesiastical as well as the political yoke of bondage, will soon be broken to pieces, and "scattered to the winds." All people must, and will have the privilege of thinking and judging for themselves on religious subjects, and they never can be consistently, rationally, or truly religious, until this shall be the case. "WHERE THE SPIRIT OF THE LORD IS, THERE IS LIBERTY." 2 Cor. iii, 17. And it follows of consequence, that where liberty is not enjoyed, that there is not the spirit of the Lord.

A circumstance has lately occured in this city, which deserves some little attention. The friends of the New Church published a sermon on the great doctrine of the Atonement, in which an attempt was made to show the errors of the common opinion on that subject. This publication has been noticed, and condemned, in some of the public papers by several anonymous writers. But not one of them has touched upon the real merit or demerit of it, as to truth or argument. Surely if it had been so very erroneous, they might easily have shown the error. But misrepresentations, trifling criticisms on language, and invidious remarks, are the amount of their reviews. Here I would ask what can be the reason of all this? Do those writers mean to admit that the arguments are conclusive? Do they consider them as irresistible? Or are they afraid to examine them in a public manner, for fear the weakness of their own arguments will be discovered? And was it their object, by exciting prejudice, to draw the public attention away from the subject? These are questions which I do not mean to answer, but shall leave for the consideration of the reader.

CANDOUR.

FROM THE LONDON INTELLECTUAL REPOSITORY.

Some brief remarks on the LORD'S PRAYER, as the true ground of all Christian Worship.

It is generally acknowledged by christians of every denomination, that the form of prayer, commonly called the "Lord's prayer," as set forth in the Evangelists, was bequeathed to us by our blessed Lord Himself, as a model for imitation in our addresses to the throne of grace. Whence then is it, that professors of the gospel have so widely departed from the true spirit and tenor of that most perfect and divine form, by concluding almost every petition to their heavenly Father, with these words, viz. "for the sake" or "through the merits of Jesus Christ," thus treating our adorable Saviour as a kind of subordinate deity, when yet that divine prayer from beginning to end refers solely to the *Lord Jesus Christ Himself*, in whose sacred person the whole trinity of Father, Son, and Holy Spirit is centered; or as St. Paul emphatically expresses it, "In whom dwelleth all the fulness of the Godhead bodily." Does any part of the Lord's prayer suggest, or convey to our minds the most remote idea of a tri-personal Deity, so fondly cherished and strenuously maintained in the present christian church? Nay, does it not altogether discountenance every idea of a three-fold personality in the Godhead? Surely they do indeed "err not knowing the scriptures," who thus endeavour to divide what is indivisible. Is it reasonable to suppose that the Divine Founder of the christian religion Himself, would not have embraced so favourable an occasion of intimating to His disciples and followers that distinction of persons so much insisted on, had any such distinction *really* existed? Would the blessed Saviour have enjoined his disciples to pray after the form He Himself taught them, had not that form conveyed the most perfect idea that could be apprehended of the Deity? "For the sake of Jesus Christ," is a form of expression that might well suit indeed, the worship of the *Socinian*, who asserts the Saviour of the world to be a *mere* man like himself! but for believers in the Lord's *divinity*, so to conclude their addresses, is truly unaccountable, and is a lamentable proof, how widely christians in these latter days have departed from the pure and genuine principles of that gospel they profess to believe, and in how much need we stand of a new dispensation from heaven, for the vindication and more perfect display of the divine nature and attributes. The time indeed seems *now* to be fully come, when our adorable Saviour, according to His gracious promise at His *first* advent, would "shew us *more plainly* of the Father;" such a dispensation being given in the doctrines promulgated by our highly illuminated teacher Emanuel Swedenborg, in whose inestimable writings, all the errors and perversions of former churches are clearly pointed out, and a true system of divinity unfolded; calculated at once, most effectually to remove all the evils consequent on a long dissemination of false and perverted doctrines, and to restore benighted man to all those blessings and beatitudes resulting from a right apprehension of the Scriptures, and to the true and only means of entering into the closest communion and conjunction with the divine Author of his being.

T. L.

Explanation.

Jer. xiv. 3. "*And their nobles have sent their little ones to the waters; they came to the pits, and found no water; they returned with their vessels empty; they were ashamed and confounded and covered their heads.*"

The word water is often used in the sacred scriptures, where it cannot signify mere literal water. As in John iv. 14. "*But whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.*" And in Rev. xxi. 6. "*I will give unto him that is athirst, of the fountain of the water of life freely;* Also, Rev. xxii. 1. *And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.*" And verse 17, "*And whosoever will, let him take the water of life freely?*" Water represents truth. Water of life signifies divine truths from the word. The passage above mentioned is applicable, to the present state of the first christian church. By the little ones, is signified those who among the different denominations, are honestly desirous to find such religious truths as will appear rational and consistent. They find many difficulties and are much at a loss to know what is real truth. In this situation they call on their nobles, that is their teachers or ministers, with the hope of obtaining light and instruction. By pits or cisterns is meant a place to contain a quantity or collection of waters. As water signifies truth, a pit would mean a collection of truths, that is a creed or a system of religion. This subject is referred to in Jer. ii. 13. *For my people have committed two evils; they have forsaken me, the fountain of living waters*: [that is the fountain of heavenly or living truth,] *and hewed them out cisterns broken cisterns, that can hold no water*; i. e. they formed to themselves creeds or systems of religion that contained no heavenly truth. By "*the nobles sending their little ones to the waters,*" is signified the teachers of false doctrines, directing their followers to their false systems for truth, and also explaining or attempting to explain the sacred scriptures according to their false notions. By "*going to the pits*" is signified an examination of those systems, and by "*finding no water,*" is signified they could not find truth, "*and by returning with their vessels empty,*" is meant, that the mind returns into the same unsettled state, that it was in before, and altogether unsatisfied in consequence of finding no truths on which it can depend. By being "*ashamed and confounded,*" is signified the mortification and discouragements which they experience in consequence of not being able to find any satisfactory truths. By "*covering their heads,*" is signified their determination to make no further use of their understanding in matters of religion. They endeavour to pass quietly along; give a mere blind assent to the prevailing opinions, and say little or nothing about them. They are afraid to look at the inconsistent dogmas of the day, believing they should thereby be driven to the necessity of rejecting them, and this they are unwilling to do, as they know of nothing better to supply the place. It is confidently believed, that at

this moment, there are thousands of our best citizens in the United States precisely in this situation. And it would be the happiest circumstance of their lives, if they were now to become acquainted with the Heavenly doctrines of the New-Jerusalem, for from them they may derive all the light, knowledge and satisfaction that they can desire, and which are no where else to be found. And which in them "*will be a well of water springing up into everlasting life.*"

APOLOGY.

If any of the readers of this work, should think the editor too severe, in proclaiming the consummation of the first christian church, they are requested to ask themselves the following questions: How do we know but it may be true? And if it be so, ought it not to be known? Then let them remember, that the editor conscientiously believes it. Indeed, that he has no more doubt of it, than he has of the consummation of the Jewish church. Did the early receivers of christianity, after the first advent of our Lord, do wrong in declaring to the world that the Jewish religion was no longer the true religion, and that the Lord was at that time establishing a New Church? Let the reader ponder well on this subject, and remember that the cases are perfectly parallel.

The following beautiful Hymn is inserted with much pleasure, but without the knowledge of the author. The editor hopes, however, to be excused for the liberty taken, and also requests the favour of other productions from the same pen.

Hymn.

To thee, whom yon celestial host,
Aspires in vain to comprehend,
How shall a clod—a worm at most,
On his weak wing of prayer ascend!

The creature whom thy wisdom made
And thine o'erflowing good endow'd,
When first created, saw in shade,
The majesty to which he bow'd.

But when man would no longer kneel,
And at thine altar homage pay;
His heart which could no longer feel,
No longer own'd thy righteous sway.

The soul, which from its parent sphere
Was first emitted as a spark,
Now saw its brightness disappear;
Becoming selfish, cold, and dark.

Thus were mankind broke off from Him,
Whose influence fail'd to keep alive
The flame of truth, however dim,
Or love's extinguish'd heat revive.

To wisdom deaf, what could they know?
From good estrang'd, what could they do?
Truth, intercepted, ceased to flow!
And love, perverted, failed to woo!

What, when the world thy pow'r defied,
Could by thy sovereignty be done?
Could means, which had not yet been tried,
Be used to save mankind? yes! one.

The heavens were bow'd: thy truth came down
And cloth'd itself in robes of clay,
On human nature placed its crown
And won to Paradise its way.

Thy human, thus become divine,
Connecting lowest with Supreme,
Proves that Omnipotence is Thine
And but exerted to redeem.

Hence, leaning from Thy throne on high,
And reaching to the vilest clod,
Thy mercy finds e'en me!—and I
Can come to Thee, my Saviour—God.

Since then, Almighty Jesus! Thou
Canst stoop to hear a sinner's groan,
To Thy humanity I bow,
And worship Thee as God alone. A.M.B.